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THE CRISIS

A RECORD OF THE DARKER RACES

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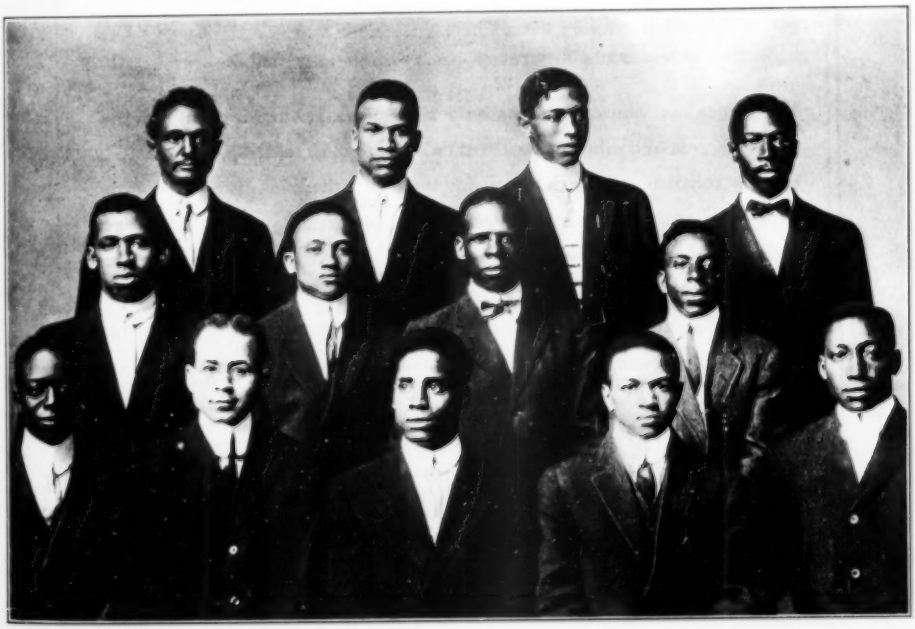

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PUBLISHED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 26 VESEY STREET, NEW YORK CITY

Conducted by W. E. Burghardt Du Bois

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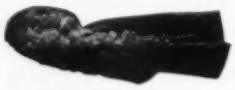

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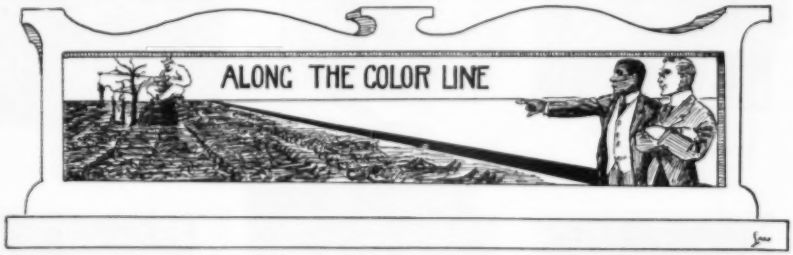

EDUCATION.

"I'LL find a way or make one" is the inscription on the commencement program of Atlanta University. The same motto is imprinted on the face of everyone who has gone through the struggle that the children of the slaves must make in order to secure their title to be free. In this fiftieth year since the slaves were cast adrift these are the names of some of their children who have found and followed the way to honor and distinction in the places where free men are made:

The High Schools.

Baltimore Colored: Valedictorian, Pearl Wicks; salutatorian, Charles Rusk. This year there are eighty graduates, 639 enrolled pupils, thirty instructors. Graduates admitted to Northern colleges.

Wilmington Colored: Annie Jane Anderson, Maria Augusta Parker. Twelve graduates; average attendance, eighty; one alumnus graduates from Cornell this year. Others are at Oberlin, Lincoln, Howard, Columbia, Cornell.

Three Rivers, Mich.: Hilda May Coates won the second prize for essay on "The Curse and Cure of Lynching."

Seattle, Franklin School: Ethel A. Stone, distinction in literary work and music. Alfred Hall, honors in physics.

Ithaca: Three colored graduates—Edward Newton, Edith Loftin, Bernice Walker. Honors to Edith Loftin, former pupil of Oglethorpe School, Atlanta.

Derby, Conn.: Valedictorian, Lottie Jefferson.

New Haven: Emmett Caple, winner of four-year scholarship at Yale.

To these we add little Marian Carr, of Cincinnati, whose public school essay on civic ideals was posted in all the schools of the city by order of the superintendent.

The Higher Schools.

Wiley University: Highest average held by Hobart T. Tatum, who intends to go to Harvard.

Talladega: Arthur Clement MacNeal and Eunice Trammell.

MARIAN CARR.

PEARL WICKS.

CHARLES RUSK.

MARIA PARKER.

JANE ANDERSON.

ALFRED HALL.

ETHEL STONE.

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MISS HAYES.

JERRY LUCK.

MISS CHISOM.

C. E. WILSON.

MISS SANDERS.

EMMETT CAPLE.

Paine: Katherine Hilya Williams, John Dunbar.

Atlanta University, college department: Valedictorian, William A. Robinson; salutatorian, Mabelle A. White.

Atlanta Baptist: Joseph A. Ely.

Knoxville: Pauline Fagg, Norman D. Williams.

dent of the Classical Club; Zephyr J. Chisom, prominent in the Social Science Club and the Dramatic Club and leading spirit in the organization of the college branch of the National Association for the Advancement of Colored People.

Wilberforce: Bernice Sanders, Crawford E. Wilson.

C. V. FREEMAN.

E. W. SCOTT.

F. A. MYERS.

Lane: Ernestine Ginevra Anderson, Arthur N. Vaughan.

Fisk: Vernon Lamont Cooper, Martha Carlotta Cort.

State College, S. C.: Lula A. Holman, Matthew Lindsay.

Hartshorn: Minnie Tyler Hayes, honors in music and normal.

Howard: Jerry Luck, first student presi-

Lincoln: Valedictorian, Clinton V. Freeman; salutatorian, Franklin A. Myers.

THE HIGHEST SCHOOLS.

Marquette University, Milwaukee: Eugene W. Scott, of the law school, competes for senior oratorical prize.

Boston University, school of theology: W. J. King, who possesses "the best mind

DR. HUGHES.

DR. COLLINS.

DR. HARDING.

DR. ANDERSON.

DR. TERRY.

G. E. DAVIDSON, Ph. G.

that ever went from Wiley University," graduates in first rank.

Rochester Theological Seminary: James T. Simpson, good work in Arabic.

Terry, A. B. (Lincoln); Peyton L. Anderson. Drs. Anderson and Harding took part in the musical program of the commencement.

University of Illinois, school of pharmacy:

MISS RAY.

J. T. SIMPSON.

J. H. ROBINSON.

Purdue University: Two engineers—D. N. Crosthwait, H. M. Taylor.

New York Homeopathic College: Paul A. Collins, A. B. (Lincoln); Henry Oswi Harding, John C. Hughes, Clifford E. George Edward Davidson, A. B. (Fisk), is one of the two men in a class of thirty-three to receive "honorable mention for excellence in scholarship."

Cornell: Five graduates in law and arts

J. A. DUNN.

W. J. KING.

MISS HOWARD.

B. H. LOCKE.

MISS JOHNSON.

and sciences. Pauline A. Ray, who completed high school in three years, satisfies requirements for A. B. in three and a half, registers in graduate school, but does not receive A. M. because of residence requirement.

Ohio State: James Arthur Dunn, architectural engineer. First Negro to graduate from this department. Excellent record. Thesis for graduation—design of a building for the college of education, Ohio State University.

Indiana University: B. K. Armstrong, A. B., received favorable comment on his thesis on "The World Race Problem."

Clark University: Thomas Isaacs Brown, of Jamaica, receives graduate scholarship in economics and sociology.

Columbia: Benjamin H. Locke, Juanita Howard and Vivian Johnson, all Howard A. B., receive A. M.; first in sociology, others in English.

Yale: Charles H. Wesley, Fisk A. B., held scholarships during two years of graduate study and received A. M. in economics for thesis on "The Business of Life Insurance Among Negroes." Age 22.

Yale: James Hathaway Robinson, Fisk A. B. (*magna cum laude*), receives Larned Fellowship in economics. Mr. Robinson is organist of a colored church in New Haven. Age 26.

Chicago: Julian H. Lewis, 22, son of Mr. and Mrs. J. C. Lewis, principal and assistant principal of Sumner High School, Cairo, Ill., is awarded a teaching fellowship in pathology. He expects to receive his Ph. D. in a year and a half. He holds A. B. and A. M. for work in physiology at the University of Illinois.

At McGill University, Montreal, with sixty-one graduates of the medical school, the Holmes gold medal for the highest average in all subjects throughout the entire course and the McGill Medical Society's senior prize were awarded to R. H. Malone, of Antigua, West Indies. Drs. Gowdey and Massiah, of Barbados, were next on the honor list.

Geographically, as well as in consequence of their poor equipment, the colored colleges and, with the exception of those in the border States, the colored high schools are, as a whole, of lower standing than corresponding institutions in the North. It often

CHARLES H. WESLEY.

JULIAN H. LEWIS.

happens that graduates of the preparatory schools which do so large and important a part of the work of the institutions for the higher training of the colored youth of the South are obliged to take a year or so of high school work in the North before they can receive diplomas which will entitle them to entrance in Northern universities. With perhaps the single exception of Howard, the graduates of the Southern colleges must do one and sometimes two years of undergraduate or special studies before they can receive their first degrees from institutions like Yale, Harvard or Columbia.

Despite the handicap of lack of means and of the contempt which is expressed by most white folk and some black folk for their work, the colored colleges fill a real and growing need of the Negro race. In a report on Negro universities in the South, prepared under the auspices of the John F. Slater Fund, Mr. W. T. B. Williams, of the Hampton Institute, expresses the "fear that the very important service they have rendered in supplying teachers, especially for the city schools and for the industrial and other smaller schools, is not fully appreciated."

The lack of appreciation for the colored high school or college is more than a fear with most of its white neighbors. It is very much of a reality with the Baltimore school board man who tried to eliminate from the curriculum of the colored high school in that city every subject which would fit its graduates for the work they must do. The Muskogee namesake of the New Orleans *Times-Democrat* states in the following terms its ideal of Negro education and the reasons therefor:

"The nine good cooks who will be graduated this week from the domestic science department of the manual training school for Negroes will have no difficulty whatever in securing jobs. Last year there were three graduates from the domestic science department of the school. All three have been holding good positions in Muskogee ever since. One of these Negro girls is cook for a prominent family in the city, getting $7 a week, her board and room. The other two hold positions almost equally good.

"Negro girls who graduate from a high school seem to feel that the only positions open to them which their dignity will allow them to accept are positions as teachers. The Negro girls who graduated in domestic science from the manual training school last year have jobs that pay better than positions as teachers in Negro schools and that last all the year round. They are trained cooks who have a profession at which a good living can be earned and a profession where the demand far exceeds the supply. There are dozens of families in Muskogee and thousands elsewhere clamoring for capable colored help, trained in the work and taught to hold a sense of responsibility toward their work and respect for themselves and the rights of others. If the Negro schools of Muskogee can turn out trained cooks, capable houseworkers among the Negro girls and can teach the Negro boys self-supporting trades, they will have placed themselves in line with the work that the Tuskegee institute is doing."

Mr. Williams rates as highest among the colored institutions offering collegiate training, the following six universities and five colleges in the South: Howard, Fisk, Virginia Union, Atlanta, Shaw, Wiley, Talladega, Atlanta Baptist (now Morehouse), Knoxville, Benedict, Bishop. To these should be added Wilberforce, in Ohio, and Lincoln, in Pennsylvania.

Mr. Williams' study comprises only the institutions classed as universities in the South. In the twenty of these which offer college work the total enrollment in the past year was 945. There are nineteen other schools, including Wilberforce and Lincoln, which devote themselves especially to the higher training of colored young men and women. Mr. Williams' estimate of their work is very instructive, coming as it does from a colored teacher in an industrial school for Negroes:

"Although many of these schools fall far short of what institutions of their type should be, nevertheless they meet a real need in Negro education. In offering college work to Negro youth they set up a worthy ideal and aid the students in the realization of it. Practically, too, this college work serves the Negro well. As the Negro is being pushed further and further out of touch with cultivated white people, he has an increasing need of highly trained men and women of his own race as exemplars and leaders. These the college departments are training as well as they can. They also prepare the Negro professional man, for whom there is a grow-

ing demand, to meet the properly severe requirements of their States."

In attempting to realize their ideal in Northern colleges, students from the colored schools—and most of them do come from the schools of the South—have sometimes to face difficulties and opposition that would keep away any but men and women with strong hearts. This opposition is very rarely based on any prohibition in the statutes of Northern universities or on any strong tradition or sentiment among the students against the admission of colored folk. Most often, as at the Newton Theological Institution, it is the unauthorized and unqualified prejudice of some influential individual. At this seminary the president tried, without avail, every subterfuge to prevent a graduate of Fisk from registering until, on the eve of the opening of the institution, he sent to the young man the following special delivery letter: "I do not deem it expedient that you present yourself to-morrow morning for admission to Newton."

The Rev. President Horr, of Newton, has been obliged to admit that his school has had Negro graduates and that "most of them have done well." He continues: "In my judgment, most of them would nave done better with a course more closely adapted to their future work. What they gain in breadth they lose in sympathetic touch with their own people." His denomination provides this touch in Virginia Union University, and therefore colored men should go there.

The Rev. Horr's judgment as to the best interests of the colored people must be a very poor one. We have never heard that any complaint of lack of sympathy with his people has been lodged against Alexander Crummell, of Oxford University, or Samuel Crowther, the first black Anglican bishop. Had there been cause for such a complaint, the colored people would surely have made it before it reached the ears of the Rev. Horr, or Dr. Lyman Abbott, or any other advocate of the isolation policy of Negro education.

An exhibition of narrowness such as that displayed by the Rev. Horr is exceedingly rare among responsible persons in the schools of the North. Even among the students, although a good deal of prejudice exists where there are a large number of white Southerners, the door to good will and appreciation is open to young people of Negro descent. The Greek letter fraternities which have recently been established among the colored college men are doing much to urge high school students in the North not to neglect the opportunities afforded them in the universities. The Kappa Alpha Nu, of Indiana, has this year brought the number of colored students at that university to twenty-five, an increase of 92 per cent. over last year's registration. The Alpha Phi Alpha is principally responsible for these large enrollments: Ohio State, forty-eight; Cornell, twenty-two; Yale, nineteen; Columbia, fourteen; Syracuse, eighteen. Chicago, Harvard and the smaller New England colleges continue to attract increasing numbers of colored students. Like their parents before them and like the schools that trained them, these young men and women are finding and making the way to worthy citizenship in this great democracy.

PERSONAL.

IN appreciation of his unremunerated and unaided work in successfully fighting the Baltimore segregation ordinance, Mr. W. Ashbie Hawkins was tendered a banquet by his leading fellow beneficiaries of the Elliott decision.

¶ We are indebted to Mr. Karl Bitter, the sculptor, for the pictures of the Carl Schurz monument which we reproduce in this number.

¶ Miss Isabel Eaton, who contributes the article on the Shaw Settlement House, has carried to the management of that institution the fruits of her study at Smith College and Columbia University and her long experience at the Hull House, in Chicago, and with the Ethical Culture Society of New York.

¶ Mr. Walter Wright, of Cleveland, is secretary and chief clerk to President Conniff, of the Nickle Plate Railroad.

¶ Mr. Julian F. Adger, of Philadelphia, has, after an examination, been admitted to membership in the American Organ Players' Club. Mr. Adger was formerly organist of St. Philip's Church, New York.

¶ John Barry, formerly a barber in Indianapolis, has received $3,467 for the sale of a comic opera and two sacred songs. He is now devoting himself exclusively to music.

¶ Hilbert Earl Stewart has received a gold medal for his work with the piano at the Chicago Musical College.

¶ Miss Hazel M. Brown, a senior in the high school at Santa Monica, Cal., has won a prize for the best design for a school seal.

¶ In an athletic meet in which Harvard defeated Cornell, twenty of the sixty points for Harvard were scored by Cable and Jackson. Cornell does not like colored athletes.

MUSIC AND ART.

THE Washington Dramatic Club, a successful organization which owes its inception to Mrs. Anna J. Cooper, presented its second annual play, "A Midsummer's Night's Dream," at the Howard Theatre.

¶ Commencement programs of colored schools included the presentation of "Macbeth," at Lincoln Institute, Jefferson City, Mo.; "Twelfth Night," on the campus of the Florida A. and M. College; "Comedy of Errors," at Atlanta University.

¶ Mrs. Hackley has been appearing with her usual success in Xenia, O., and in Washington.

¶ The Coleridge-Taylor concert in Washington, D. C., in aid of the composer's widow, netted a considerable sum. At Albert Hall, London, a concert brought $5,000. A movement is on foot in England to secure a civil list pension for Mrs. Taylor.

¶ The May number of the *Metronome*, New York, contains a portrait of Mr. Federico Ramos, who is characterized as "one of the most distinguished musical composers and teachers of Porto Rico."

¶ Most of the members of the band of the cruiser Cuba, which came to New York to participate in the ceremony of unveiling the monument to the sailors of the Maine, are colored. The band played to a large throng in Central Park.

¶ Cloyd L. Boykin, a graduate of Hampton Institute, who is now studying at the Boston Museum of Fine Arts, has attracted much attention with an exhibit of thirty paintings at the Twentieth Century Club. Of his work the Boston *Globe* says:

"He has applied himself to the task with enthusiasm, as this exhibition proves, for the work is unusually comprehensive in its scope and shows a broad, sensitive mind in both portraits and landscapes.

"There is one life-size portrait here of Deacon Edward Kendall, of Cambridge, which, perhaps, better than anything in the exhibition, shows the remarkable progress Mr. Boykin has made, for it is not only expressive in character as a likeness, but it is painted with fine freedom and skill, showing an especial power in the rendering and blending of flesh tints and in the subtle modeling of the facial characteristics. There is also a portrait of a West Indian girl which is well done and characteristic, and all of the sketches show a splendid grasp of the fundamentals in both drawing and color."

¶ A painting entitled "To the Highest Bidder," representing a slave girl on the auction block, has been rejected by the Brooklyn Art Institute because it might "tend to keep alive the memories that had better be forgotten."

SOCIAL UPLIFT.

FOURTEEN colored delegates attended the international congress of the World's Students' Christian Federation at Lake Mohonk, N. Y. They came away feeling that the Y. M. C. A. movement would solve the race problem.

¶ The National League on Urban Conditions Among Negroes conducts a housing bureau at 127 West 135th Street for the free service of visitors seeking accommodations in New York.

¶ Governor Goldsborough, of Maryland, urged a colored audience to aid him in the suppression of vice.

¶ Governor Sulzer has signed, Governor Tener has vetoed, the bills for Negro militia regiments in New York and Pennsylvania, respectively.

¶ Here is an exhibition of savagery that the governor of South Carolina could not excel. It comes from a paper called *The Club-Fellow:*

"Julius Rosenwald is becoming more and more entangled in the mesh of behavior that does not make for popularity. There are those who evince scant surprise at the disfavor in which Rosenwald is being rapidly submerged. His actions are such that one cannot view them with equanimity. His latest bid for criticism was to threaten to discharge all the white elevator employees of an office building, recently acquired by him, and supplant them with Negroes. Rosenwald's extreme fondness for the chocolate-colored denizens of the south side is too well known to merit more than brief mention, but it was hardly supposed that he would overstep the limits. He did, and the tenants of the build-

ing, which is populated largely by physicians, arose in a body and protested. Rosenwald hastily pulled in his horns and ate humble pie. He apologized profusely—he is getting used to that now—and promised that the white men would stay; and the incident was forgotten. Unforgotten, however, is the fact that he contributed $25,000 to a Negro Y. M. C. A., and the additional fact—as brought out in O'Hara's vice probe—that he pays the thousands of toil-harassed girls who work for him starvation wages gave the thing a very unsavory odor. Nobody, except possibly the black-skinned Africans, relishes the idea of white girls working at slavish toil to support a home for Negroes. I am reliably informed that Rosenwald is vexed to see that his 'philanthropies' are considered a joke by the majority. With his wealth he cannot understand why so many portals are barred to him. If he would only do a little real charity, forget that he was snubbed by the University Club, renounce his petty backbiting and stop catering to Negroes he would very likely note a gratifying change."

THE GHETTO.

"IF I were a colored man," says Dr. James H. Dillard, of New Orleans, director of the Jeanes Fund, "the 'Jim Crow' cars alone would drive me out of the South."

¶ W. S. Green, supreme chancellor of the Colored Knights of Pythias, bought a Pullman seat in New Orleans for a journey to Jacksonville, Fla. Some occupants of the day coach for white people observed him as he sat alone and instructed the conductor to advise him to leave the seat he had paid for and go to the "Jim Crow" car. He obeyed and reached Jacksonville in safety. For his return journey, however, he engaged a whole drawing room, keeping the door closed so that he could not be seen by other passengers. He was seen by an increasing number of loafers at each successive station, and at Milton, although he had gone back to the "Jim Crow" car, he was taken from the train by a band of men who professed to have a warrant for his arrest. The sheriff and his deputy were fortunately not "called away on important business," so Mr. Green paid the judge a fine of $25 and returned to New Orleans as a "Jim Crow" passenger.

¶ Some gentlemen in South Carolina were very much wrought up over the presence of a Negro in a Pullman from Washington en route to Savannah. The colored man here, as in the Florida case, was acting within his rights under the interstate commerce laws, but the chairman of the South Carolina railroad commission, who happened to have discovered "the Nigger in the woodpile," has notified the general solicitor of the Pullman Company that if they "continue to aggravate the white people in this matter an appeal will be made to Congress," and, in fact, Senator Smith, of Blease's State, has made this appeal in the national Senate.

Meanwhile gentlemen of the South continue to have the colored nurse cool each spoonful of pap in her own mouth before she gives it to the baby.

¶ At Texarkana, Tex., the principal of the high school was dismissed for eating lunch with his colored housekeeper.

¶ The mother of Miss Ethel F. Edwards, the only colored graduate of the high school at Bellaire, O., was requested to sit in the gallery of the theatre where the commencement exercises were held and on refusing she was ejected by the proprietor.

¶ The colored employees of the Cincinnati postoffice and the Cincinnati Protective and Benevolent Association have sent to responsible persons a protest against a plea of the white clerks from Arkansas for segregation.

¶ The Supreme Court of the United States is called upon to decide the right of a colored man to bury his wife in a Chicago cemetery. He had buried four children in the cemetery before its trustees started the Ghetto of the Dead.

CRIME.

BLEASE of South Carolina proclaimed a reward of $2,500 for the body, "just so there was enough of it to be recognized," of a Negro who had killed in self-defense three white men who were attempting to arrest him without warrant on suspicion of crime. After having eluded posses for a month, the Negro was shot and killed as he was begging food at a farmhouse. The body was decapitated and dismembered for souvenirs and the remains burned, so that the South Carolina treasury still contains its $2,500 and Blease is satisfied.

Who reads the details of the holocaust will understand what Clark Howell of the Atlanta *Constitution* meant when he spoke of the colored people as "the half-heathen in

our midst." The whole heathen are not all in the Congo Basin. Some vote for Blease and others read the *Constitution*.

¶ Jack Johnson was specifically mentioned in an order issued by the mayor of Chicago directing the police to arrest all persons who used a "cut-out muffler," apparently a very noisy kind of automobile horn. Johnson will pay very few fines under this order, however, for he has been sentenced to imprisonment for a year and a day, with a fine of $1,000 for his conviction under a liberal interpretation of the white-slave law. As the Nashville *Post* says: "The Mann Act is a very good substitute for the white hope." But since, according to reliable information from Chicago, a number of white men—hopes as well as non-pugilists—have been punished under the Mann act for infractions of the moral code not contemplated in the spirit of that law, it can hardly be said that Johnson has been the victim of flagrant discrimination in the courts. There can be little doubt, however, that the jury was prejudiced by the prosecutor's appeal and, although the judge instructed the jury to try the case and not the color question, he evidently made this the basis of his own decision.

"We have had a number of cases of violation of the Mann Act," he said, "and in only two of them were fines assessed.

"The defendant is one of the best-known men of his race and his example has been far reaching. The court is bound to take these facts into consideration in determining the sentence to be imposed."

¶ A white judge and jury in Baltimore have sent a white doctor to the penitentiary for having, for many years and in many cases, abused his professional privileges with colored women patients.

¶ In Cape May, N. J., two street-car conductors have been arrested for assaulting a lone colored girl passenger.

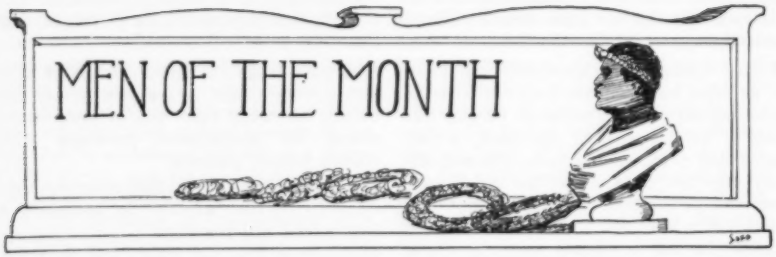
¶ Governor Cox, of Ohio, has pardoned Louis H. Peck, a Negro, who was sentenced to life imprisonment on a charge (since proven false) of assault upon a white child in Akron, O., in 1900. In a riot which followed the accusation the city hall was burned and two persons killed.

¶ At Harlem, Ga., for drunkenness, and at Hogansville, Ga., for the murder of a white man, Negroes have been lynched. Governor Brown has offered a reward of $100 for the arrest and conviction of each participant.

¶ At Dangerfield, Tex., a Negro, sentenced to death for murder, was lynched because the governor had granted him thirty days' respite.

¶ At Fort Worth, Tex., a riot, resulting in the destruction of $15,000 worth of Negro property, was precipitated by the killing of a policeman and two other persons by an insane Negro.

EQUALITY AND JUSTICE.
(One of the panels of the Schurz monument.)



DEFENDERS OF LIBERTY AND FRIENDS OF HUMAN RIGHT.

"I KNOW not where, in all human history, to any given thousand men in arms there has been committed a work at once so proud, so precious, so full of hope and glory," said Gov. John A. Andrews, of the Fifty-fourth Regiment of Massachusetts Infantry, the regiment of black men whose vainly and long proffered arms it was his privilege to accept in the supreme hour of their country's need.

The Fifty-fourth Massachusetts left Boston May 28, 1863. Their first engagement took place at James Island, S. C., July 16. Two days later, at Fort Wagner, the bayonets of these black men "pricked the name of Colonel Shaw into the roll of immortal honor;" and, in pricking, thirty of them, including their gallant young commander, camped on "the bivouac of the dead."

The total casualties at Fort Wagner amounted to 266. A large percentage of these soon answered the last roll call. In the hands of the wounded Sergeant Carney, "the old flag never touched the ground" at Fort Wagner. During the two years of active service following this heroic charge, the flag of the United States was always held aloft by the men of the first black regiment. On a September morning in 1865, as its depleted ranks marched through the streets of that Boston from which they had gone forth, the New York *Tribune* spoke as follows of the way they had acquitted themselves of the task that had been set to them and of the way in which they and their fellows had been treated by the republic to save which they had left their all:

"To the Massachusetts Fifty-fourth was set the stupendous task of convincing the white race that colored troops would fight, and not only that they would fight, but that they could be made, in every sense of the word, soldiers. It is not easy to recall at this day the state of public opinion on that point—the contemptuous disbelief in the courage of an enslaved race, or rather of a race with a colored skin. Nobody pretends now that the Negro won't fight. Anglo-Saxon prejudice takes another shape—and says he won't work, and don't know how to vote. But in the spring of 1863, when this regiment marched down State Street in Boston, though it was greeted with cheers and borne on by the hopes of the loyal city which had trusted the fame and lives of its noblest white sons to lead their black comrades, yet that procession was the scoff of every Democratic journal in America, and even friends feared half as much as they hoped.

"Many a white regiment had shown the white feather in its first battle, but for this black band to waver once was to fall forever, and to carry down with it, perhaps, the fortunes of the Republic. It had to wait months for an opportunity. It was sent to a department which was sinking under the prestige of almost uninterrupted defeats. The general who commanded the division and the general who commanded the brigade to which this regiment found itself consigned—neither of them believed in the Negro. When the hour came for it to go into action there was probably no officer in the field outside of its own ranks who did not expect it—and there were many who desired it—to fail. When it started across that fatal beach which led to the parapet of Wagner, it started to do what had not been successfully attempted by white troops on either side during the war. It passed through such an ordeal successfully; it came out not merely with credit, but with an imperishable fame.

"The ordinary chances of battle were not

all which the Massachusetts Fifty-fourth had to encounter. The hesitating policy of our government permitted the rebels to confront every black soldier with the threat of death or slavery if he were taken prisoner. If he escaped the bullet and knife, he came back to camp to learn that the country for which he had braved that double peril intended to cheat him out of the pay on which his wife and children depended for support. We trust Mr. Secretary Stanton is by this time heartily ashamed of the dishonesty which marked his dealings with the black troops, but we are not going into that question. We

THE SHAW MEMORIAL, BOSTON, MASS.

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said then, and we reiterate now, that the refusal of pay to the colored soldiers was a swindle and a scandal, so utterly without excuse that it might well have seemed to them as if intended to provoke a mutiny. Few white regiments would have borne it for a month. The blacks maintained their fidelity in spite of it for a year and a half. When the Fifty-fourth was offered a compromise the men replied with one voice: 'No, we need the money you offer; our families are starving because the government does not pay us what it promised, but we demand to be recognized as soldiers of the Republic, entitled to the same rights which white soldiers have. Until you grant that we will not touch a dollar.'

"It was a sublime heroism, a loftier sentiment of honor than that which inspired them at Wagner. They would not mutiny because of injustice, but they would not surrender one iota of their claim to equal rights. Eventually they compelled the government to acknowledge their claim and were paid in full by a special act of Congress.

"The name of Colonel Robert G. Shaw is forever linked with that of the regiment which he first commanded, and which he inspired with so much of his own gentle and noble spirit as to make it a perpetual legacy to the men who fought under and loved him. His death at Wagner did as much, perhaps, for his soldiers as his life afterward could have done. Colonel Hallowell, who succeeded him, proved the faithful and intelligent friend of the regiment. Its other officers, with no exception that we know of, were devoted and capable. They are entitled to a share of the renown which belongs to the regiment; they would be unworthy of it if they did not esteem that their highest testimonial."

The history of the colored soldier continues to repeat itself. Despite his loyalty and efficiency, in this year we have witnessed an effort to eliminate him entirely from the Federal service. In the North people are slow to believe that Negroes ought to be trained before the time comes to fight. Governor Tener has vetoed a bill for the creation of a Negro regiment of militia in Pennsylvania and, in New York, Governor Sulzer signed a like measure at the very last moment, though in the face of considerable opposition from soldiers who think chiefly of parades and social assemblies.

But the time may come again when those who now begrudge the Negro a soldier's uniform will be glad to call to the defense of their country black men who have never been found wanting in this nation's battles, before and since July 18, 1863.

SOLDIER AND STATESMAN.

COLONEL SHAW was only 25 years of age when he fell. A great soldier who was spared to continue in peace the work for which he had fought in battle was Carl Schurz. Of German birth, the young *studiosus* of the University of Bonn took a leading part in the revolutionary movement of 1848. With the temporary failure of this effort for freedom in his own country, Mr. Schurz came, in 1852, to the United States, where he soon plunged with all the ardor of deep conviction into the struggle for the suppression of slavery.

In Wisconsin his speeches and editorials swung the German element to the side of liberty. He campaigned for Lincoln in Illinois and, after the election of 1860, was appointed minister to Spain. This office he promptly resigned on the outbreak of the war to become a brigadier-general of volunteers. For distinguished service at the second battle of Bull Run he was appointed major-general; he was division commander at Chancellorsville and had temporary command of the eleventh corps at Gettysburg.

After the war he was appointed a special commissioner to report on the Freedmen's Bureau. For six years he served as United States Senator from Missouri, and later became editor of the New York *Evening Post*. In three successive campaigns he supported Cleveland, because he thought that the Democratic candidate was the worthiest available successor of Lincoln. He died in 1906.

Carl Schurz, by word and deed, always upheld the cause of liberty and justice for black men and all men. A man of brilliant intellect, he believed in the education of the Negro. It was a most fitting tribute to him that the surplus funds from the memorial to him which has been erected in New York were donated to Hampton.

A HEROINE OF PEACE.

THE task of fighting the third battle of Bull Run, the struggle to liberate from

THE SCHURZ MONUMENT.

JENNIE DEAN.

ignorance the descendants of the humble slaves who had been the unwitting and unwilling cause of the fearful carnage about them, fell to a daughter of black folk who has just ended on the field of Bull Run a life of usefulness which began thereon.

Jennie Dean, the founder of the Manassas Industrial School, was about 5 years old at the outbreak of the Civil War. The story of her own upbuilding for the advancement of others is the story of nearly every colored man or woman who has made a mark on the roll of honor of their race and country. She died at Sudley Springs, Va., near Manassas, May 4.

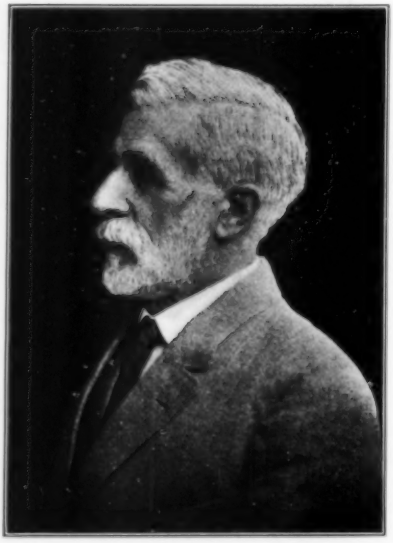
SURGEON AND PROFESSOR.

AFTER the disastrous engagement at Fort Wagner, the Fifty-fifth Massachusetts was sent down from St. Helena Island to reinforce the Federal troops. Like the dead colonel of the Fifty-fourth, the assistant surgeon of the second black regiment was a young Harvard graduate—Burt Green Wilder—who had always believed in the ability and urged the duty of black men to fight for their liberty.

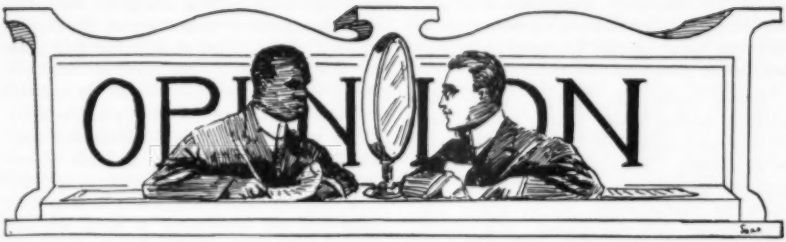
Dr. Wilder's army service consisted not only in rendering succor to the wounded. He has been of signal value to the descendants of those soldiers whose wounds were beyond all human aid. The opportunity afforded him on the battlefield and in army morgues for the study of the brain of the Negro has made him the greatest living authority on this subject.

In all the years that have followed the great conflict Dr. Wilder's confidence in the capacity of the Negro has remained unshaken. As a professor at Cornell University he always gave inspiration and encouragement to the colored students who attended that institution in the forty-three years of his connection with it, and when in 1911 he resigned he was presented with a loving cup by the colored townspeople of Ithaca.

Dr. Wilder is at present engaged in writing his memoirs of the war and intends to place on record the work of the Fifty-fifth, as Captain Emilio, of the Fifty-fourth Massachusetts, has done in "A Brave Black Regiment."



BURT G. WILDER, M. D.



BALTIMORE SEGREGATION.

In the suit in which Mr. W. Ashbie Hawkins defended John E. Gurry for an alleged violation of the Baltimore segregation law, Judge Thomas Ireland Elliott, after several months of careful deliberation, handed down the following decision invalidating the ordinance:

"Section 1 of the ordinance undertakes to make it unlawful for any white person to move into, or use as a residence or place of abode, any house situated or located on any block, the houses on which block are occupied or used as residences or places of abode, in whole or in part, by colored persons.

"Section 2 has the same provision with regard to colored persons in blocks where the houses are occupied as residences, or places of abode, in whole or in part, by white persons.

"These are the inhibitions, the violation of which is made a misdemeanor punishable by fine.

"In an effort to interpret these sections we are forced to the conclusion that the thing prohibited is the residence of a white person in a block occupied in whole or in part by colored persons, or the residence of a colored person in a block occupied, in whole or in part, by white persons.

"There is no other definition in the ordinance of what is intended to be the prohibited blocks respectively.

"Now it is needless to remark that the same block could be, as a great many blocks now are, occupied at the same time in part by colored persons and in part by white persons, and by the sections above quoted it would be unlawful for either white or colored persons to move into or remain in the block.

"So that every block in the city containing at the present time both white and colored persons would be at once depopulated upon enforcement of the ordinance.

"When, then, by the definition in the ordinance a block can be at the same time both a white block and a colored block, it would seem unnecessary to say that the ordinance is invalid and unenforceable to punish either white or colored persons.

"This court does not concern itself with the considerations which may have suggested the enactment of the ordinance in question, but it is possible that the evident difficulty of securing the objects which its framers may have had in view had the effect of confusing them, so that in the endeavor to please certain interests they have overlooked the rights of the citizens generally.

"It is otherwise difficult to understand sections 6, 7, 8 and 9 of the ordinance, which appear intended to have no general, but only local application, and not even a local application, except under provisos so various and involved as to prevent any reasonable or equal enforcement of them.

"The court, however, contents itself with sustaining the demurrer in this case because there is no such reasonable interpretation of the ordinance now before it as to make amenable to its penalty the traverser, who, admitting the facts set out in the indictment, denies any liability thereunder.

"Demurrer sustained."

This decision of Judge Elliott has been appealed. Meanwhile the Negro haters of Baltimore, led by Councilman Curtis, have prepared and are urging the passage of a more drastic Ghetto ordinance. All the leading colored people of Baltimore and, for various reasons, a good many whites, are arrayed against the law. At a meeting of

protest Mr. Harry S. Cummings, a colored member of the city council, expressed in the following terms his and his people's opposition to the proposed ordinance:

"Better home life means fresher air, healthier bodies, better minds, better labor, physical and mental, and, as a consequence, better citizens. This ordinance will place a premium on poverty, laziness, squalor and unhealthy surroundings, all of which produce idleness, filth and disease. We respectfully deny that we have invaded or intend to invade any section except by peaceable and lawful means. We are in no way responsible for unreasonable objections which may emanate from those who may happen to live in the same or adjoining block, which objections are not based upon their rights, but simply upon our race and color. That this ordinance applies to white and colored alike is no answer to its injustice, for it is a violation of the white man's property rights, as well as the colored man's property rights, and two wrongs never have made a right. I beg this committee to make an unfavorable report of this measure, for it will stimulate us to become better and more intelligent citizens and to become more vitally interested in the progress of our great and progressive city."

THE NEW SOUTH.

Prof. E. H. Webster, of Atlanta University, writes as follows in the Atlanta *Independent* on the conference on race problems at the second Southern Sociological Congress, which took place recently in the Georgia capital:

"Probably no event in the South since the close of the war is of more significance than this conference on race problems And this is so, not from what was said, as from the speakers and the audience addressed. The conference might have been one of the annual conferences of the Atlanta University upon 'race problems,' save that the speakers were Southern men, and the audiences were composed of Southern whites and colored persons. Audiences averaging between 300 and 400 were in attendance at each of the four sessions.

"Nothing was said that we are not fully aware of; but it was the occasion that made the significance. As the keynote to the spirit of the conference, the following sentences from the opening address of the chairman are noteworthy: 'We recognize that the Negro is a permanent portion of the Southern population;' 'Justice calls for fair play and fair dealing;' 'Righteousness demands good will among the people of the South.'

"Most interesting for the rural colored schools was the fact that Virginia and Alabama have both appointed a State supervisor of State colored rural schools, and the work that has been inaugurated in these two States for the betterment of rural schools, coupled with the work for the rural schools of the Jeanes foundation was a distinctly hopeful note for the attack of one of the crying evils of rural life. In addition to this, the statement was made by the chairman that hereafter the 800 expert farm demonstrators who have hitherto given attention to white farmers only are in the future to do the same farm-demonstration work for the Negro farmers. This brings the national government to the aid of the rural problem.

"Commenting upon needed reforms in the social and hygienic conditions of the Negro, Professor Morse, of the University of South Carolina, was constrained to recognize that the likenesses among the races are far more marked than their differences, so that there can be no school of medicine, no psychology, no logic, no sociology, no religion of the one different from and apart from that of the other.

"No words can do justice to the plea of Mrs. J. D. Hammond upon the topic, 'The White Man's Debt to the Negro.' While not distinctly following her topic, Mrs. Hammond's words were a burning plea, not for the Negro, not for ex-slaves, not for an inferior race, not for an undeveloped or an infant race, but for all 'unprivileged peoples.' In the words of the speaker the problems of the unprivileged classes exist in all nations; their problems are world-wide; they are the people whose lives are lived under compulsion from which they cannot escape. These are the people who live just below the poverty line; they furnish the paupers and the criminals of all nations. In the South we have mixed up the poverty line with the Negro problem. It is only that a larger proportion of the 'submerged tenth' are colored than white that the colored people furnish the larger proportion of criminals. And as the great ones elsewhere are studying the causes and alleviations of poverty and crime, let us show ourselves like-

wise great by studying those conditions that have made our submerged tenth, and not content ourselves that, having made the conditions that develop Negro criminals, we charge upon the Negro criminal propensities.

"Perhaps no one address of the conference was more striking than that of Dr. Roman, of Nashville, upon 'Racial Self-respect and Race Antagonism,' in which the speaker deplored: 1. The politician whose stock in trade is the Negro problem. 2. That the two races believe in the vices and not in the virtues of each other. 3. That racial contact is only in the saloon, the gambling hell and the brothel. 4. The scorn of the strong for the weak and the fear of the weak for the strong; and 5. The lack of business intercourse. He urged, 1, that the two races must live together; 2, that they should encourage interracial intercourse for things good; 3, should face facts; 4, that the press should drop for the present the discussion of the Negro, should not report the race of criminals, and should cease to report the speeches of political agitators.

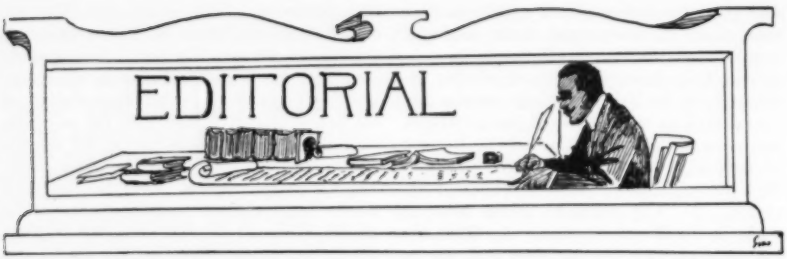
"Up to this point in the conference much had been said that was favorable to the Negro. But nothing had been said as to the handicap under which what has been accomplished in half a century has been wrought out. It was left to Professor Scroggs, of the University of Louisiana, to point out this phase of the situation. Among the elements of this handicap the following were stated: 1. Not equal accommodations for equal fare; because of this the whole principle of segregation in transportation is in jeopardy. 2. Abominable housing. 3. Unfair division of the school fund; the Negro in proportion to his ability is the more highly taxed; 40 per cent. of the population get 15 per cent. of the school fund. 4. Inequality of administration in municipal affairs, parks, libraries, etc. 5. Intelligent Negroes disfranchised; arbitrary power placed in the hands of registrars, and the 'grandfather' clause a piece of special legislation abhorrent to the spirit of American institutions, but fortunately a clause with a time limit. 6. The lot of the Negro before the courts may be recognized as legal, but as decidedly unequal in comparison with that of white men; while juries frequently fail to convict whites upon Negro evidence; and 7. The Negro is too frequently the victim of mob violence.

"The concluding address was made by Dr. Weatherford, of Nashville, the secretary of the conference. His topic was 'How to Enlist Southern Forces for Improvement of Conditions Among Negroes.' His opening statement was that 'Humanity is humanity,' and his demands were an appreciation of the sacredness of human life, the co-operation of the church, more money for schools, new curriculum, better teachers, better supervision, United States farm-demonstration work, city charity organizations, which should work not for but with the Negroes, decent wholesome recreation for adults and, again, playgrounds for children.

"Such of the general conferences as I attended seemed permeated with the spirit of the special conferences. Dr. Barton made his appeal, not to arithmetic, but to the heart. In the preservation of human rights the Negroes must be preserved. For illustration, the Negro to-day has no real chance before the courts. In the realm of industry these rights must be respected despite immigration and the importation of white servile labor. In education the same principles must hold as with other races.

"The concluding injunction of the conference on race problems stated the magnitude of the problem opened by the conference. 'We know these things,' said the chairman. 'There lies before us the duty of making them known to others.' This is the problem which the sociological congress has set itself. It behooves every man of us to assist.

"Certain things would not have been said at an Atlanta University conference. No speaker there would have hedged his fine address by concluding it with the famous illustration of 'the fingers and the hand,' or have demanded 'equal but separate accommodations in transportation.' Such would have to accept the conditions under which he lives, but would not accept the philosophy behind those conditions. So none of us would refer to the Negro people as a race in the infant or bottle stage of civilization, a phrase which forgets that the Negro has been in America about as long as the white man, and has for nearly three centuries entered into the Western civilization. The generous recognition of what the Negro has accomplished since 1863 would indicate that the colored race is at least in a stage of civilization approximating youth. But the conference was significant in its admissions rather than in its omissions, and none of us but can be thankful for its spirit and can gladly 'lend a hand.'"



THE NEWEST SOUTH.

FOR the first time in history, Southern white men and Southern black men have met under Southern white auspices and frankly discussed the race problems of the South before an audience of both races. At the Southern Sociological Congress the professional Negro lover was absent, and the white demagogue was silent. There was scarcely a word uttered which THE CRISIS does not cordially endorse.

It was a splendid occasion. It was epoch making, and men like Dillard, Hunley, Branson Morse, Hammond and Scroggs are the real leaders of the newest South.

But the old South is not dead. The Atlanta *Constitution* refused to report the congress. Hoke Smith's *Journal* refused to report the congress and Hearst's *Georgian*, under the disreputable John Temple Graves, did its best to foment lynching a black man since proven innocent, filling its columns with venom and lies and printing scarcely a word concerning the congress. The Bourbon South dies hard, but its doom is written in the stars.

I GO A-TALKING.

I HAVE made a great journey to three of the four corners of this Western world, over a distance of 7,000 miles, and through thirty States; and I am overwhelmed almost to silence over the things I have seen, the persons I have known and the forces I have felt.

First, of course, and foremost, comes a sense of the vastness of this land. The sheer brute bigness of its distances is appalling. I think of the endless ride of three days and four nights from the silver beauty of Seattle to the sombre whirl of Kansas City. I think of the thousand miles of California and the empire of Texas, the grim vastness of the desert, the wideness of the blue Pacific at San Diego—but all, is it not all typified at the Grand Canyon?

THE GRAND CANYON.

It is a cruel gash in the bosom of the earth down to its very entrails—a wound where the dull titanic knife has turned and twisted in the hole, leaving its edges livid scarred, jagged and pulsing over the white and red and purple of its mighty flesh, while down below, down, down below, in black and severed vein, boils the dull and sullen flood of the Colorado.

It is awful. There can be nothing like it. It is the earth and skies gone stark and raving mad. The mountains uptwirled, disbodied and inverted stand on their peaks and throw their bowels to the skies. Their earth is air—their ether blood-red rock engreened. You stand upon their roots and fall into their pinnacles a mighty mile.

Behold this mauve and purple mocking of time and space. See yonder peak! No human foot has trod it. Into that blue shadow only the eye of God has

looked. Listen to the accents of that gorge which mutters: "Before Abraham was, I am." Is yonder wall a hedge of black, or is it the rampart between Heaven and hell? I see greens—is it grass or giant pines? I see specks that may be boulders. Ever the winds sigh and drop into those sun-swept silences. Ever the gorge lies motionless, unmoved, until I fear. It is an awful thing, unholy, terrible. It is human—some mighty drama unseen, unheard, is playing there its tragedies or mocking comedy and the laugh of endless years is shrieking onward from peak to peak, unheard, unechoed and unknown.

The Talks.

Through such a gateway I came out to the cities of men and in these I made twenty-eight talks to audiences aggregating 18,000 human souls.

What wonderful and varied audiences they were: there was the vast theatre in Los Angeles where I strained to reach the last dim gallery rows; there was the little group of a hundred or so in Stockton, and the thoughtful half thousand down in San Diego and over in Indianapolis. Most of all, perhaps, I felt the throb of personal appreciation and understanding in St. Louis and Oakland, while the stillness of a deep earnestness, almost tragedy, lay on the audiences in Fort Worth and Atlanta.

At Los Angeles I spoke again and again to audiences that did not seem to tire, while in the wonderful Northwest I met the little group at Portland, the people of Tacoma—so tireless in their thoughtful care—and crowned it all at Seattle, the wonder city that sits gleaming amid its waters with its face to the great North.

In the eighteen cities where I spoke live 500,000 Americans of Negro descent, and I cannot cease marveling at their grit and energy and alertness. They complain at themselves and criticise, but they are pulsing and alive with a new ambition and determinedness which were to me astounding.

The Mid West.

In Indianapolis, St. Louis and Kansas City strong groups of Negroes are uniting to fight segregation, to improve and defend the schools and to open the gate of opportunity for their children. They are not yet united or agreed, but their steps toward union and agreement in the last ten years have been most encouraging. They welcomed a gospel of fight and self-assertion.

Southern California.

Los Angeles was wonderful. The air was scented with orange blossoms and the beautiful homes lay low crouching on the earth as though they loved its scents and flowers. Nowhere in the United States is the Negro so well and beautifully housed, nor the average of efficiency and intelligence in the colored population so high. Here is an aggressive, hopeful group—with some wealth, large industrial opportunity and a buoyant spirit.

Down at San Diego, with its bold and beautiful coast on the great Pacific, is a smaller group, but kindly and thrifty, with pushing leaders.

The Golden Gate.

The shadow of a great fear broods over San Francisco. They have not forgotten the earthquake, and the stranger realizes what it was by the awe in their tones. One misses here the buoyancy and aggressiveness of Southern California and yet the fifty-eight leaders who met me at dinner were a fine group of men, and they expect the colored world to greet them in 1915 at the exposition.

This group stands closer to the progressive whites than many others and has a chance to share in the great movements of uplift.

At Sacramento I did not speak, but a little group made my hours of waiting pleasant—an unassuming group with pleasant manners and warm hearts. I shall not forget them.

The Northwest.

Up then I rushed through a rich, green valley and then through high, full-bosomed hills—through that contrast and astonishment which is California.

Portland is the older Northwest—staid and quiet, with a certain strength and bigness. The audience was small and the people were not sure of my message and purpose; but they themselves were awakening and they showed new homes and enterprises with pardonable pride.

Tacoma will always seem to me like a place of home coming. I have seldom come to a strange city with so intimate an understanding and sense of fellowship. The audience was white and black and sympathetically blended. The mayor came and spoke and ate and an old Harvard schoolmate introduced me. They gave me a loving cup and it did not seem inappropriate, so that I went away thinking not so much of a separate striving group as of a body of good friends with scant color line.

Then, as I have said, the wonderful Western pilgrimage was crowned at Seattle. The magic city of 300,000 lies on its hills above silvery waters, dream-beautiful and all but uncanny in its unexpectedness. The group of men who welcomed me were unusual in vigor and individuality. There was the lawyer who thoughtfully engineered it all; the young doctor with his cheery face; the droll politician with his reminiscences and strong opinions; the merchant from up country and his little daughter whose beautiful face of the long years ago I remembered suddenly amid the cheer of her perfect little home. There was the caterer, and the minister—it was a fine group. I have seldom seen its equal.

For one day I turned my back on the perfect memory of this golden journey and sailed out across the seas and thanked God for this the kindliest race on His green earth, for whom I had the privilege of working and to whom I had the pride of belonging.

Texas.

Then I plunged into Texas. One day the white, drifted snows of Montana and then, in less than a week, the sound of the reaper in the golden grain of the Red River valley!

One shivers at the "Jim Crow" cars of Texas. After the luxury of the West and the public courtesy and hospitality, the dirt and impudence of a land where to travel at all meant twelve to twenty-four hours in the most primitive accommodations, was an awful change. For twenty-four hours on one journey I was able to purchase only two musty ham sandwiches to eat, and I sat up three nights in succession to keep engagements.

But what was lacking in public and white courtesy was more than compensated in private and Negro hospitality and appreciation.

At Dallas was one of the strongest, truest religious leaders I have met. At Austin were growing colleges and an audience gathered from thirty miles around. At Marshall was a group of fine men and women, and it all came to climax at Fort Worth.

"Are you going to Fort Worth?" everybody asked, knowing of the recent riot. I went. I spoke to 400 Negroes and a handful of leading whites, and I spoke the clear, plain truth as I conceive it. It was received without dissent or protest and its reception gave me deepest hope and satisfaction.

Atlanta is another story; so here let me end and, in ending, let me thank those who welcomed me, who paid my fees willingly and promptly, who were eager to listen to the message which I brought, not because it was wholly to their liking, but because it was sincere.

All this by way of preface. In later numbers of The Crisis I shall take up these groups and cities in greater detail and tell of their meaning and promise.

THE SCHOOLING OF THE NEGRO

By JOSÉ CLARANA

SOONER or later, often and again, every colored man of intelligence and some colored men of no intelligence must face the question, "Which do you think is the better way of elevating your people—industrial or higher education?" Not infrequently this query takes the form, "Which of the two leaders of your race do you follow?" Assuming that one of two men can have absolute control over the destiny of ten millions of people who must in all places and under all circumstances blindly and unthinkingly regulate their conduct according to the supposed will of this demigod, the white solver of the Negro problem has been in the habit of formulating an answer to his own proposition in the following typical opinion of a sophomore debater in a Northern university, who had lived some time in Alabama.

"The Negroes are an inferior race, but though they can never equal the achievements of the white man, they ought to be trained to be useful members of society and to be self-dependent. The only way by which this end can be accomplished is by giving industrial education to the masses. It is true that a few individuals have displayed great mental capacity, but experience has shown that it is unwise to give to these men opportunities to cultivate their talents, for as soon as a Negro becomes highly educated he wants to marry a white woman. For this reason I am for educating the whole people industrially instead of wasting time and money in trying to give to the few privileges which they are bound to abuse. Of the two Negroes whose opinion is worth considering, the former position is held by Booker T. Washington, the latter by Du Bois. Washington is therefore the only real leader of his race.

"I do not believe in allowing Negroes to attend schools with white people in the North, for they are not allowed in the South. I once heard Booker T. Washington say that he did not want colored men to go to Yale and I suppose he would say the same thing of this university. Negro teachers should be trained for the Negro industrial schools, but this work should be done at normal schools in the South, where the masses of the race will always be."

Fortunately the wisdom of this young fool readily became apparent to his fellow sophomores when the junior who had given rise to the color query chose to answer it in his own way by asking the questioner to name any co-ed who had expressed a willingness to marry a highly educated Negro, with or without his having particularly "wanted" to marry her; to reconcile the statement that the "only real leader" of the Negroes did not want his people to attend Northern schools with the fact that this same man had sent his own children to the best schools that would admit them and was at that moment searching these universities for colored graduates to teach the pupils of his school for colored people; to explain, finally, where the Negro teachers in the Negro normal schools, who would be the ultimate teachers in the Negro industrial schools, would get their training if not in the universities, North and South, which offer the broadest training to students who have had the fullest and most thorough preparation in high schools and colleges, North and South.

It is thus evident on the slightest investigation that "industrial" education for Negroes is inseparably dependent upon "higher" education and that, far from neglecting the latter for the supposed advantage of the former, both processes must go on at the same place and time if either is to succeed.

In America there can be no arbitrary selection of Negroes for high, higher or highest education and of Negroes for "lower" or industrial education, for in America there is no such selection of white people. The caste and class system of European educational methods has never been reproduced among white Americans, and there is no reason to suppose that it would be advantageous among Negro Americans. In Alabama, as in New York, all children should have equal educational opportunities at the public expense. When once these opportunities are secured, those Negro children who have the capacity and ambition to rise above their fellows will do so, just

as white children have done and are doing. Deny these opportunities to Negro children anywhere, and you defeat your purpose of uplifting the race by robbing it of its potential agents of self-dependence. No colored man who has the interest of his people at heart and can see far enough into its future could say otherwise.

The young sophomore was unable to state when or where he had heard a colored teacher say that colored men should not go to Yale. He had probably confused a statement of the dean of Yale College to the effect that that institution tolerated rather than encouraged Negroes. Had the debate taken place two years later the sophomore might have learned that one young man who declined to take a hint from the dean of Yale to the effect that his room was preferable to his company, stayed and got probably the first fellowship in economics ever conferred upon a Negro at that university. Surely no optimist of the future of the American Negro would seek to prevent a colored man from obtaining in Connecticut educational advantages which he may not have yet, and perhaps not soon, in his native Kentucky, or in Tennessee, or in Alabama.

It cannot be denied, however, that the most prominent and the most influential Negro has, I doubt not unintentionally, given to sophomores, deans and other white people in and out of college an untenably biased attitude toward the educational needs of his people by reiterating, in one way or another, the notion that certain excellent forms of mental training were not good for his people —an assumption that readily finds causation in the fact that this man has made his own remarkably successful career without having had such training. But this does not prove that he has not felt the lack of such training in the years when he was best able to absorb it; that he could not have been a more prominent, more influential, more successful man if his youthful schooling had not been confined almost solely to the grim struggle for existence of an orphan of slavery. Above all, it does not give him the right to say that other Negro children should not have privileges and opportunities which he himself has not enjoyed.

No colored educator has a more promising future of the humblest beginning than the young man who, on receiving from the University of Iowa the degree of Bachelor of Philosophy—a degree which suggests familiarity with Greek roots rather than with potato sprouts—set out for Mississippi and established a school beneath a cedar tree, with a dilapidated barn for change of scenery when shade was turned to sunlight. Speaking of him the other day, a German cab driver said to a white classmate of the young Negro: "I knew Jones when he was night clerk in the O'Reilly Hotel at Iowa City, working his way through the State University. He used to put in most of his spare time studying, and whenever I was hanging around for the night trains he would practice his German on me. He was a 'live one' all right. I always knew that colored boy would show up somewhere." When this young man "shows up" in Europe on his quest of the man farthest down he will hardly need the services of a German-speaking secretary and companion.

The teaching of languages to Negroes has, I think, been the especial object of adverse criticism by the colored educator who receives the readiest hearing from white people. As to time and place, I am in as much of a quandary as was the sophomore, but I have a vague remembrance of an animadversion of Dr. Booker T. Washington upon a colored boy whom he saw sitting under a tree poring over a French grammar. This was industry with a vengeance, especially if the sun was hot. It was useful conservation of time and of bodily energy. But the apostle of industrial education thought the lad ought to have been picking cotton or husking corn.

I have, on the other hand, a very definite recollection of the young woman who came to a Northern university to fit herself for teaching at Tuskegee, the institution which had sent her out to teach in the small rural schools for Negroes in the South. She had the courage, and the courage presupposed the intelligence to do the work of this university. But prospective teachers of Tuskegee who wish to study even in an agricultural college are required to have a good knowledge not only of English, but of some modern foreign language as well. The young lady had the English, because she had not lived in a rural community in Alabama, but she did not have the French and could not acquire it in the time at her disposal and with the work that she was doing to support herself. She had never seen a French word in its Latin form.

She had heard much of potato roots, but had never had anything to do with a Greek root. At 22 she could not change her way of thinking and speaking as readily as she might have at 12. Her chemistry and physics were of the same stamp as her French, for these subjects are studied in Northern colleges mostly from books or from classroom demonstrations, and not from outdoor "object" lessons, with the emphasis on the object rather than on the lesson. The university authorities admired this young woman's pluck and, partly from a spirit of chivalry, they stretched her entrance units enough to let her attend the classes for just one term. Then they "busted" her. And this brave little soul returned to her home, rueing bitterly the day she had set out for far-away Alabama thinking that industry, usefulness to one's self and to others, capacity for adaptation to circumstances, were qualities which could be acquired only in some school labeled "industrial."

The acceptance of the dollar ideal of scholarship by colored people who prefer to have a "leader" think for them rather than to use their own minds is not a very encouraging aspect of the future of the American Negro. In Greater New York, with a colored population of more than 90,000, only seven young men are to receive diplomas from the high schools this year. The reason assigned by the hundreds who have failed to use the opportunities so fully and freely given to them is not far to seek: "There is nothing for us to do with a good education. We could only use it among our own people and they are in the South. We do not want to go down South, so we quit school and work for enough to keep body and soul together, though we can always find a little change for dancing and a little time for the street corners. Ain' nothin' we can git out o' school. Ain' no money in books."

The problem of finding employment for an educated colored man is undeniably difficult, but it is becoming less and less difficult proportionately with the increase of educated colored men. The greater breadth of vision insures keener and quicker perception of opportunities. The possession of a good education is more often an incentive rather than a detriment to industry and respect for labor. The difference between the waiter, the bricklayer, the coachman who knows Greek and algebra and the one who does not is that the one who knows must get a chance to do something else if he will only try hard enough, whereas the one who does not know anything else but waiting can never expect to do something to which he has not been trained to adapt himself. As a matter of fact, colored men hold positions in New York and other Northern cities that they could never occupy in the South because they are not white, and their own people have no such places to offer. These men have the courage and the patience to seek their positions, and their courage rests on the knowledge that they have the ability to fill the positions which they seek.

But why expect to see a green or yellow-back to every book you open? In education the Negro must "cast down his bucket" where he is, but he need not stop casting and hauling if he cannot draw a load of gold every time. Not all commodities are equally readily exchangeable for money. Cotton and corn and cane will sell almost anywhere and at any time, because their value, like their cost, is comparatively less than that of Greek, French or German, for which the market is not always apparent, though always real and enduring. You can grow cotton at any time without having gone to any school, provided only you have the sense, the interest and the experience to do it. Sam McCall, an illiterate ex-slave, 75 years old, grew eight bales of cotton on an acre of land that would not have produced one-eighth of a bale when he got it. The experts of the United States Department of Agriculture have never done likewise; no other farmer, white or Negro, has ever approached this achievement.

But Sam McCall, at 75, could hardly make much headway with an English copy book or a French grammar, for although Cato began to study Greek at 80, he was already acquainted with Roman letters. Without the study and the schooling no amount of sense and interest will open to you the treasures of other people's mind and thought as expressed in their language; no amount of patient hope and longing will give you that contact with other people which is the basis of all civilization and without which human beings speedily degenerate to the level of the Bleasites of South Carolina, who dismembered a dead Negro in order to get and take away souvenirs of a lynching party that had reached their man too late.

It is this broadening, civilizing, humanizing aspect of the so-called "higher" education that makes it so essentially and so practically valuable to Negroes and to whites alike. A young sailor on a United States warship is sent to ship's prison for five days' solitary confinement on bread and water for wanting to read when his work is done and for telling a white petty officer not to call him Rastus. While he is supposed to be brooding over the consequences of a Negro's "insolence" to a white man, he strengthens the foundation of a knowledge of Italian from a grammar book which he has had smuggled in to him. Some months later, when the ship is at an Italian port, the same Negro boy has the satisfaction of seeing himself appealed to by every other man on the ship, the captain and the brutal petty officer included, to act as interpreter. He gets no dollars and scant thanks from them, but though dollars enough have since come in to pay several times over the cost of that Italian grammar, the greatest factor in the subsequent career of this young man can be traced to the wholesome use of those five days on bread and water, and not the least important part of this career has been the winning of the friendship of Italians, dead and living.

Again, a Negro enters a candy store in New York and, before the proprietor comes to him, his eye is attracted by a Greek daily paper lying on the counter. When the proprietor does come he wants the Negro to read aloud something from the paper. The colored man who reads Greek, ancient or modern, is not the one who was struck on the head with a bottle by a Hellenic restaurateur.

The Shaw Settlement House in Boston very wisely provides instruction in French as well as in cooking and waiting. The colored waiter who knows French is far less likely to have a dispute with a Parisian chef than the servitor whose only recommendation to the good graces of a white man is his dark skin and his half-understood speech. More than this, the Negro who reads the letters of Toussaint l'Ouverture and the novels of Dumas in the original will see for himself that Theodore Parker, the Boston abolitionist, was wrong in saying that a colored man could at best be only a good waiter. The Negro who reads in Spanish the poems of Plácido, the novels and speeches of Morua Delgado, of Gualberto Gómez and of other representative colored men of Cuba, cannot fail to receive new inspiration and new confidence in the power of black blood to redeem itself, without as well as within the United States.

These observations may not prove anything, but they have an important bearing on the Negro problem. Those who look out for the future of the American Negro cannot fail to see that the component elements of white America are changing and have rapidly changed since the Civil War. The faithful old Negro was more or less thoroughly "understood" by his aristocratic master, his red-shirt neighbor and rival, and his philanthropic liberator. But the new Negro who wants to be faithful to himself as well as to others must adapt himself to the character of his new neighbors—the Italian in the South, the cosmopolitan immigrant everywhere in the North. The Negro's best hope for a place in the new America lies in learning to understand the new Americans. He can best do this by going to school with them, using the same books they use, thinking the same thoughts they think. Where the humanizing influence of this contact is denied to them, colored youth may still insist on equality of opportunity for the broadest and fullest education that their white fellows receive. "Cast down your buckets where you are" is the gospel to Negro boys and girls of school age. If there be no well of knowledge in sight, then go where you can find one, or insist that your elders make you one. Do not stop to assay the haul, but cast a bucket now and always and everywhere for high, higher, highest education, for without this you could have no industrial education—you could have no education at all.

FROM IOWA TO MISSISSIPPI

By G. S. DICKERMAN

SOME four years ago I made a trip to Mississippi for the anniversary exercises of Tougaloo University. During my visit a young colored man came and asked for a chance to talk with me. He was from Iowa, where he had acquired a good education, having completed a course in the Marshalltown High School and then graduated with honor at the State University. Believing that the clearest path to distinction lay in using his abilities for the good of his own people he had set his face toward the South. He was in Mississippi because this seemed to be an especially needy region, and he had been looking about to see if he could find a good place to begin. He had taught at Holzclaw's School at Utica, and was now at Tougaloo to see the people gathered there for this fortieth anniversary.

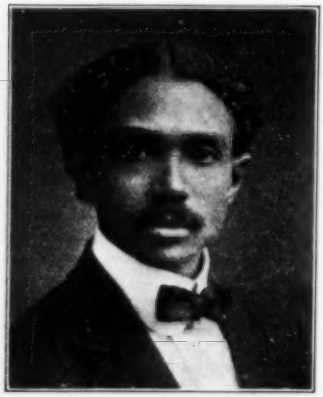
In the conversation with me he asked particularly what I thought of the opportunities for building up schools for the colored people, and among other things he wished to know whether the people of the North were likely to continue their help to this kind of work. He had been told by some one that the North was getting tired of contributing and was beginning to withdraw its support. To this I replied: "Why, look at the facts. There never has been a time when so much money was coming down from the North to maintain colored schools as today. Here are all the old schools, like Tougaloo, putting up new buildings, extending their courses and increasing the number of their students at an outlay that tends to advance; these are all sustained with a growing interest. Then you will find a whole new crop of schools like that at Utica, which have sprung up within the last five or ten years—schools having considerable tracts of land, numerous buildings and various industrial features; large new sums of money are being given for their maintenance. And then, besides, quite a number of the schools are working to obtain endowments that shall put them on a self-sustaining basis, and many of them are having remarkable success. No, that is a false alarm. You need have no fear about the Northern people's abandoning a field into which they have put so much as they have here."

The young man listened eagerly, but he said nothing of what he had in mind. I returned to my home and after a few weeks I received a letter from him postmarked with a name wholly unfamiliar to me, and enclosed was a small kodak picture of a dilapidated shack with a flock of sheep at its door. He wrote in the letter that he was out in the "piney woods" and that he was arranging to start a school there.

I had never heard of the "piney woods" country as offering unusual attractions for a colored school. It was supposed to be a sort of white man's country, but actually in the two counties for which this school was started the colored children were nearly as numerous as the white. In many of the counties of Mississippi the colored people outnumbered the white four or five to one. Statistics would seem to point to such counties as the best places for such an enterprise; but the man who follows the direction of statistics sometimes finds himself astray. Certainly this man made no mistake in breaking into the "piney woods" country, for he found a large number of neglected people eager to welcome him to his undertaking and a great many white neighbors ready to join in the welcome and to assist his efforts.

He opened school under a widespreading cedar tree. And such a looking school! The group that were brought together there were so uninteresting as to be interesting; there was so much room for improvement. He saw in each a sort of tree, alive but only half alive, so overgrown with scales and parasites of ignorance. It was a "human orchard," as he calls it, and now he had his job to "spray" it. He was there alone. Nobody had sent him. He had no missionary society behind him and no substantial backers. He asked for a contribution. An old man who was born a slave, but whose keen eyes "had seen the coming of the glory of the Lord," made the first gift, and it was $50 in cash and forty acres of land. This was great. The school adjourned to the old cabin to see what could be done with it. They cleared out the rubbish and made it clean. They

rigged up some shelves in one corner and spread pictures over the rough walls. They found some planks and made them into tables, on which in due time were set a type-



LAURENCE C. JONES, Ph. B.

writer and a small printing press. They began to think of a new building and picked out a spot close by the cabin where they drove their stakes as the first step.

This is Laurence Clifton Jones, of the Iowa State University, class of 1907, honor man, scholar, thinker, prospector, promoter of education and character. He is coming to his own here in the pine woods of Mississippi.

Three miles away is Braxton on the railroad, with its postoffice, bank, stores, churches and prosperous business concerns. He goes down there for his mail, to send off letters and to buy supplies. The people want to know what he is doing out there in the woods. He tells them and he does it in such a way that some of them drive out to look at his operations. They like his work so well that they ask him to let them help, and they raise money among the white neighbors to put up another building for the new school.

Next, he writes home to his old friends in Iowa an account of what he has found and what he is doing. They write back in warm congratulation and tell him they, too, would like to take some stock in his enterprise. Some of them have in mind to take a winter trip to the South, and here is just the kind of thing that they want to see; so they get their tickets to Braxton, where Jones meets them and takes them out to his "plant," which by this time is fairly booming with its new buildings and its people who have seen the new light and found their way to it through the woods from all the region around. The visitors are men of some distinction. One of them had been a captain in the Union army and later the president of the Iowa Corn Growers' Association; the other was a graduate of the Iowa Agricultural College at Ames. Prominent citizens of Braxton were glad to welcome them and to accompany them to the new school which was now becoming an object of local pride. It need not be said that it was a great day for these poor people when they gathered in crowds to meet these visitors, some from the North and some from the neighboring city, who were taking so great an interest in this school and in the welfare of those for whom it was established. It was a great day for the principal also, for it brought to him the warm approval and helpful assurances of men whose endorsement of his work would give it reputation and standing throughout the country.

One episode more. "It is not good for a man to be alone." Principal Jones was fully aware of this. Wherefore he returned about a year ago to Iowa for one who had

MRS. LAURENCE C. JONES.

THE ORIGINAL SCHOOL.

been educated at the Burlington High School and had proved her fitness to share in his ambitions by a number of years' service in successful teaching. The two were married at Iowa City last July and took their wedding trip to their home at Braxton.

Mention has been made of a small printing press that was set up in the little log cabin with the other furniture. From this press a little four-page paper, called *The Pine Torch*, has gone forth from time to time to the friends of the new enterprise. It is an odd little sheet, printed from type of many sorts and sizes, but alive in every

FARMERS' CONFERENCE.

line with the spirit of the man who gets it up, who is author, editor, compositor, printer and publisher, all in one. This paper has been the medium of personal communication with readers in different parts of the country and has kept them informed of the progress made.

The March number of *The Torch* tells of the recent acquisition of 129 acres of land which generous contributors have added to the original tract and it says: "From New York to California, Iowans helped buy this plantation. The boys are now cutting down bushes and getting it in condition for farming. Several acres of oats have been planted and the tiny blades have covered the earth with a carpet of green." In another column are given the following statements concerning the school: "Organized in 1909 without money, land or friends. An ex-slave gave the first substantial gift, forty acres of land and $50 in money. Local interest awakened; friends in other sections became interested; the result was the establishment of a school and center whose influence is felt for miles around. This year we enrolled 169 and had to refuse admittance to many for lack of accommodations. There are eight teachers, who teach academic work in the morning and industrial training in the afternoon. Cooking, sewing, housekeeping, gardening, agriculture, carpentry, shoe mending, broom making, printing and laundrying are the industries. We have 169 acres of land, three large buildings, seven smaller ones used for shops, barns, poultry house, live stock and industrial apparatus. All is free from debt, with a total valuation of $10,000."

What a demonstration this is of the chances offered in neglected parts of the South for well-educated, thoroughly equipped young colored men! I could give a number of other examples in confirmation of the lesson. For men like Laurence C. Jones there are chances wherever there are ignorant people, and when such an one shall appear among them it will be quickly seen how ready they are to respond to his efforts for them.

A CORN SHOW AT BRAXTON.

Robert Gould Shaw House and Its Work

By ISABEL EATON

TWO monuments to Robert Gould Shaw are standing in his native city to-day: the bronze memorial on Boston Common and a neighborhood house in the South End which bears his name and which, we dare claim, is working in the same great cause for which the heroic young soldier fell, fifty years ago, on the ramparts of Fort Wagner—for freedom and justice.

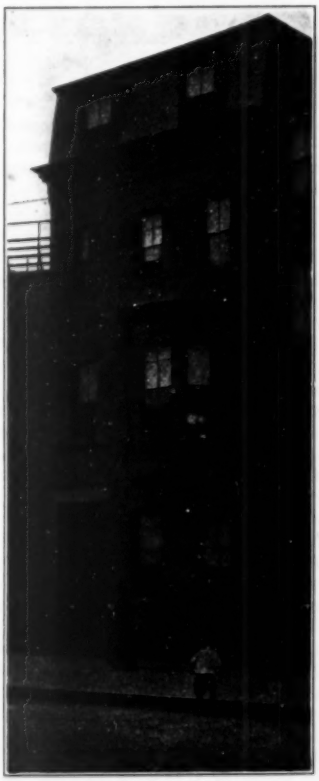
Inscribed on the Shaw Memorial are Emerson's words:

"Stainless soldier on the walls,
Knowing this needs know no more:
Whoever fights, whoever falls,
Justice conquers evermore."

And the lines might well be written over the door of Robert Gould Shaw House as its motto, for this house, indeed, has in hand a struggle for justice.

"What is this settlement," we are asked, "and what does it do? When did it begin and who brought it into being?"

The initial impulse toward the work now going forward at Shaw House came from one of America's foremost social workers, distinguished among them all for breadth of outlook, for wisdom and sincerity, Mr. Robert Archey Woods, of South End House. The first step in the work was taken when Mr. Woods discovered, as the result of a general survey of the South End, that there were several odd corners in which colored people were congregated. These little colonies were at a considerable distance from centers of good influence, and a tentative effort to reach these people was made by opening a few rooms in the midst of one of these recesses. In time, however, the question arose why there should not be a fully equipped settlement in Boston's great central colored community on the border line between the South End and Roxbury. It is not to be denied, of course, that while nearly all the Boston settlements steadily refuse to draw the color line, there has been all along a bias on the part of club and class members who would often, when colored persons did attend settlement gatherings, leave them conspicuously isolated in the midst of the company, would comment offensively, or otherwise discriminate against them. This bias among the American-born white members of club organizations acted practically to close the doors of settlement houses against the colored people; and so



SHAW HOUSE.

it came about that on Mr. Woods' initiative a group of social workers conferred and decided to establish a settlement house dedicated to the ideal of fair play and equal opportunity—a house in which the colored people should have first claim, though none should be excluded. An early annual report shows this to have been the spirit of

the founders when it states: "The house was established to give colored people the same privileges that other settlements are giving people of other races. The house is primarily for colored people—that is, giving them first consideration, but not excluding whites. It aims to bring about the co-operation of both white and colored."

After one or two experiments the work took final shape as a social settlement located at 6 Hammond Street, and was authorized to use the honored name of Shaw, the man who gave his life to champion the rights of the Negro-American. His name was taken with the cordial consent of the only living member of his immediate family, his sister, Mrs. Francis C. Barlow, who, in permitting its use, as well as by her generous contributions to the work of the house, has heartily endorsed the work which the directors and residents are doing in the community.

This much regarding the founding of the settlement. The remaining questions commonly asked, "What Robert Gould Shaw House is and what it does," are easily answered. It is a neighborhood house which works through clubs and classes, like all settlements. It has concerts, parties, dramatics, dances, entertainments, lectures and socials, like all settlements. It has conferences rather more than most settlements, as it has a perplexing problem to deal with more or less constantly, for though it is essentially a neighborhood house with doors open to all, it is natural that, situated in the midst of a large colored population, its clientele is chiefly colored and its problems, therefore, those of the colored people—how to secure an occupation on a basis of individual fitness, and how to make a living on this basis, being the chief of them. The question of occupation and its remuneration is undoubtedly the most conspicuous aspect of the problem facing the colored man in Massachusetts, where his civil and political rights are customarily secured to him, or, if in some instances denied, can always be secured by raising the point and fighting the issue.

The method of work at Shaw House is also like that of other settlements. Three resident workers—two white and one colored—assisted by some forty teachers, paid and volunteer, do the work, under the advice and direction of a council and governing committee of seventeen members. These three residents do much neighborhood visiting, and there are at the house classes for girls and women in millinery, dressmaking, housekeeping, drawing, pottery, raffia, basketry, brasswork, etc.; classes for boys in brasswork, woodwork, bent iron, chair caning, electricity, baseball, basketball; music, dancing and gymnastics for both sexes; a young women's orchestra, a boys' orchestra, a choral club, the beginning of a music school, with a pupil of John Orth as volunteer instructor, a class in English literature led by Miss Baldwin, a class in stenography and one in French, while a study room with a teacher always in charge has been planned for next year to help the older boys and girls with their home work.

Among our clubs the Mothers' Club, of fifty members, is perhaps the one with greatest possibilities for good influence in home and neighborhood. A neighborhood league has been organized at Shaw House under the presidency of Mrs. Dora Cole Lewis, and has done something toward getting cleaner streets and alleys, moralizing public parks and co-operating with the Women's Municipal League, the Watch and Word and other reform organizations. There is a club of fine promise for young girls of 15 to 18 years and a similar one for young men, as well as for younger girls and boys, while our troop of Boy Scouts of America numbers about forty members, eight of them white boys.

The summer work of Shaw House begins directly after the public schools close, the house being open summer and winter, and running to capacity all the time except Saturday afternoons and Sundays. In summer a kindergarten and playroom, with sewing, basketry, etc., is in session every morning except Saturday. Also picnics, outings and "country weeks" are arranged for our mothers, babies and children. Half-month vacations at Groton School camp, N. H., are also secured for some of our boys every summer. There are many other activities at Shaw House, the description of which space forbids, but it is clear from what has been said that the house fills a real need in our city life.

Shaw House not only believes in every man's right to earn an honest living and to enjoy congenial and healthful recreation, but it strives to secure these things for him. Realizing that "the industrial exclusion is in

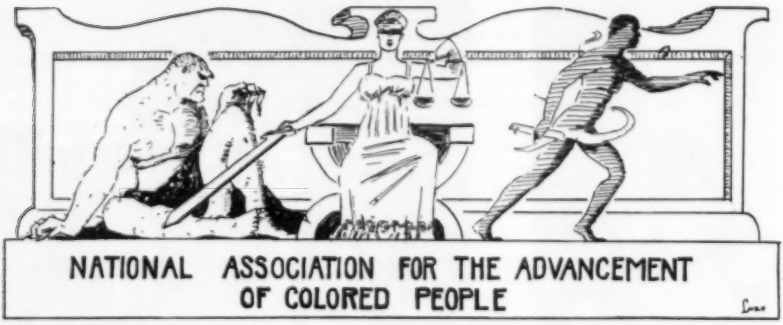
MEMBERS OF MOTHERS' CLUB.

SHAW HOUSE SCOUTS.

a measure responsible for the social exclusion which often makes the colored people so unhappy when they do show themselves in gatherings of white people," the house has made a beginning in counteracting these tendencies. Each year one or more conferences on industrial disability, etc., have been held, which have been marked by the frankest and most sympathetic interchange of opinion between the white and colored persons who have attended them, and have resulted directly in a number of appointments of competent people to positions rarely secured by colored people. Through one of our councilors three young colored girls have been given positions to do clerical and stenographic work, and through a resident, three other stenographers have secured similar work. Through another councilor a colored graduate of the Y. W. C. A. course in domestic science has for two years done all the catering for Trinity Church and, latterly, for the new Episcopal Cathedral also, which means constant and well-paid employment. Through another councilor our scout master and sixteen of our scouts were sent to Blue Hills camp, and through the influence of still another member of our council, backed by Mr. Bradley's own good work, the latter has just been appointed to a salaried position on the camp staff of officers. Another councilor has enabled us to give a stock clerk's place to one of our boys who was running an elevator at South Station, and to advance another boy to a place where he has a chance for promotion. if he makes good. The council has also appointed on its own residential staff of paid social workers Mrs. Hannah C. Smith and Miss Josephine Crawford, while a considerable number of the colored friends of the house have acted as paid teachers. While this is not a long list it is not without promise, and it leaves entirely out of account the large number of persons who have been placed, through Shaw House, in the usual avenues of work.

A colored woman who knows well what have been the relations of the white and colored people in Boston assures us that nothing in recent years has been so notable a step forward, nothing has gone further to advance a real sympathy and understanding between the best people of the two races, than has this series of conferences at Robert Gould Shaw House.

Both the directors and active workers on the residential staff are confident that the work is making headway in the cause of righteous treatment of our colored citizens. There is the steady effort and constant aim to keep the doors of Shaw House open toward the broadening future, and to connect the bright and able and faithful young people who come to us with the larger life of the community, rich in promise and in opportunity, "for who can reach."



BRANCHES.

BALTIMORE.

THE Baltimore branch announces a series of public meetings were held during the month of June in the interest of the National Association. Two very successful meetings were held in May, at both of which Dr. Mason made addresses. Over 100 new members were secured.

The Baltimore segregation matter, which, as already stated in THE CRISIS, was decided by Judge Elliott in favor of the colored people, has been appealed.

The branch announces that it will continue its work on this case. Mr. Charles A. Boston, of the firm of Hornblower, Miller & Potter, of New York, a member of the National Association's legal redress committee and of the Maryland bar, has expressed his willingness to co-operate in this case with the Baltimore branch and with Mr. William M. Wherry, Jr., the association's counsel.

NEW YORK.

The New York vigilance committee is vigorously pushing cases of discrimination in places of public amusement. Over forty-three cases have been reported by complainants and investigated by the executive secretary. A number of these were very good cases and are on the court calendars to come up in the near future. In all cases the policy has been to visit the proprietor and convince him that he was violating the law. One case, won within the month, has been that of Hull vs. the 86th Street Amusement Company, which conducts a moving-picture theatre on 86th Street, New York City. The defendant in this case refused to sell Mr. Hull tickets for any part of the theatre other than the topmost gallery. After careful deliberation, Judge Marks, in the sixth district Municipal Court, rendered a decision in favor of Mr. Hull, giving judgment for $100. The attorneys for Mr. Hull were Messrs. Studin & Sonnenberg. An appeal has been taken by the defendant to the appellate term of the Supreme Court, but the management of the 86th Street Amusement Company has evidently been decidedly impressed by the verdict, for their policy of discrimination has been changed in favor of that of admitting colored people to any part of their theatres, of which they own several.

CHICAGO.

The Chicago branch reports through the legislative committee that the intermarriage bills pending in the Illinois legislature are dead beyond any possibility of resurrection at the session now drawing rapidly to a close, and that the "full-crew" bill has been successfully blocked in the railroad committees of both houses, and in all probability will not be reported in time to pass.

INDIANAPOLIS.

The Indianapolis branch is investigating the condition of colored women in the women's prison. Enthusiastic meetings held in May and June were addressed by Dr. Du Bois and Dr. Mason.

QUINCY.

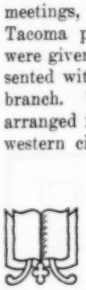
The Quincy branch last month succeeded in publishing statements in the white papers giving the facts of discrimination.

Tacoma.

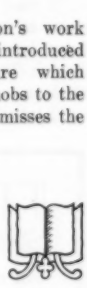
The Tacoma branch reports most enthusiastic meetings given for Dr. Du Bois on his Western tour. Besides the Tacoma meetings, at one of which the mayor of Tacoma presided, a banquet and reception were given for Dr. Du Bois, and he was presented with a loving cup by members of the branch. The members of the branch also arranged for meetings in many other Northwestern cities. An account of the splendid activities of this branch in connection with Dr. Du Bois' visit will be given later.

Lynching.

As a result of the association's work in Coatesville, a bill has been introduced into the Pennsylvania legislature which charges the damages inflicted by mobs to the city or town and automatically dismisses the sheriff who loses a prisoner.



AS OTHERS SEE



"DR. ISAAC N. RENDALL was a man who never gave way in his conviction that the Negro should have precisely similar opportunities in education with any other race. He never faltered in his effort to make this an institution of higher education. His was a self-forgetting life and for this reason he was not as well known as some of the other benefactors of the race. Again, he advocated the unpopular side—complete courses in languages and science for the Negro—and so was looked upon as unpractical. Once more he tried to make and keep Lincoln University a place of contact between the races, where the philanthropic white man could serve on the board of trustees and where the educated white man might teach if he wished. For this, also, he was criticised. He was called narrow, etc. His desire, however, was merely to keep intact one of the fast vanishing points of contact between the races. He had no race feeling whatever and I can personally testify that he considered the Negro equal in capacity, possibility of culture and ability to develop to any race on earth."—Dean Johnson, of Lincoln University.

"We heard the baccalaureate sermon delivered last Sunday by Dr. Johnson, dean of Lincoln University, at Haines School, in this city. His text was: 'Thou hast brought me out into a large place.' A few weeks ago, when THE CRISIS stated that Lincoln University had never got to the place where it thought any of its colored graduates worthy of teachers' places in that institution, Dr. Johnson wrote Dr. Du Bois asking him please to stop sending THE CRISIS. It is a bad sign when a man (any man) stops taking a newspaper simply because he dislikes something it says."—The *Georgia Baptist*, Augusta.

"I am so delighted with THE CRISIS. It was a most interesting number."—The wife of a Northern professor.

"I am always glad to hear about the good things our people are doing and their wonderful progress. I have enjoyed this number of THE CRISIS very much. It is the best ever and should be taken by every black man and woman in the country."—A black woman.

"I have got five persons who had been very much opposed to Negroes to reading THE CRISIS and have one of the largest firms in the city (Chicago) that I do business with to treat me with more courtesy, and likewise other colored people who cross their doorsill to do business with them. I wish you continued success."—A black man.

"After my encounter with the dean, a fellow with fight in him began sending him a marked copy of THE CRISIS every month. Since then his attitude toward me has gradually undergone a complete change."—A student in the North.

"Hearty congratulations to THE CRISIS again for the splendid work it is doing."—A white social worker.

"The best piece of propaganda journalism in the country."—A white editor.

"We prize THE CRISIS very much."—President McGranahan, of Knoxville College.

"I shall just send information about one student, as I feel that we ought to be satisfied to have one representative from Ohio State University in the Educational Number of our invaluable CRISIS."—A student.

"I assure you that I appreciate the opportunity to bring our work to the attention of the readers of THE CRISIS."—President Ware, of Atlanta University.

"I read every issue of THE CRISIS from cover to cover, although not a subscriber. I hope, however, to become one in the autumn. I wish THE CRISIS every success."—A Yale student.

"I take THE CRISIS every month from your local agent and highly recommend it in my church and community. It pleads the cause of an oppressed people who cannot in many instances plead for themselves. It puts the Negro in the true and proper light before the world. It counteracts the infamous falsehoods circulated in and by the daily press. It manifests the ability of the Negro to produce such a splendid review as THE CRISIS."—A Negro clergyman, Covington, Ky.

PUBLISHERS' CHAT

For the past three months we have been printing 30,000 copies of THE CRISIS. Telegraphic orders for additional copies of the May and June numbers could not be filled. This month we print our record edition of 32,000.

In this year of fiftieth anniversaries—Emancipation, Fort Wagner, etc.—THE CRISIS wants to reach its fiftieth thousand by its third birthday, November 1. It can be done if you help do it. If you have not yet made up your mind as to just what THE CRISIS is and means to the American people, read carefully and ponder over the above letters, then do not delay until the autumn to send in your subscription, but forward it now, with as many others as you can get. You will thus secure these interesting numbers:

AUGUST ..... CALIFORNIA
SEPTEMBER .....THE NORTHWEST
OCTOBER .....THE CHILDREN

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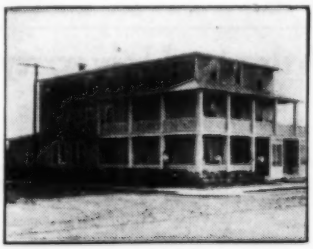

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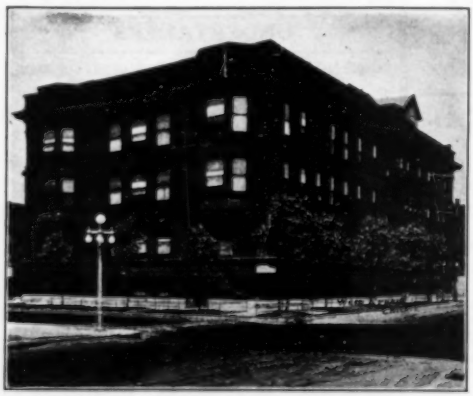

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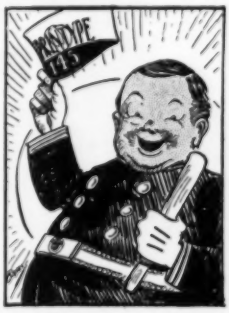

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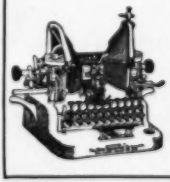

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